

THE LIFE DIVINE

highest as of our inmost self, is our first,  
our capital  
ignorance.

We exist **superficially** by a becoming in  
Time;

but here again out of that becoming in  
Time the  
surface mind, which we call ourselves, is  
ignorant  
of all the long past and the long future,  
aware only  
of the little life which it remembers and  
not of all  
even of that; for much of it is lost to its  
observation,  
much to its memory. We readily believe,  
—for the  
simple and compelling but insufficient  
reason that  
we do not remember, have not perceived,  
are not  
**in**formed of anything else,—that we came  
into  
existence first by our physical birth into  
this **life**  
and shall cease to exist by the death of  
this body  
and the cessation of this brief physical  
activity. But  
while this is true of our physical  
mentality and  
physical vitality, our corporeal sheath,  
for they have  
been constituted at our birth and are  
dissolved by  
death, it is not true of our real becoming  
in Time.

For our real self in the cosmos is the  
**Superconscious**  
which becomes the subliminal self and  
throws up  
this apparent surface self to act out the  
brief and  
limited part assigned to it between birth  
and death  
as a present living and conscious self-  
formation of the

being in the stuff of a world of  
inconscious Nature.  
The true being which we are no more  
dies by the  
cessation of one life than the actor  
ceases to exist  
when he has finished one of his parts or/  
the poet  
when he has poured out something of  
himself in  
one of his poems; our mortal personality  
is only  
such a role or such a creative self-  
expression.